The ʿĪdayn

Rulings, etiquette, *Sunan*, and common violations concerning *ʿĪdu-l-Fiṭr* and *ʿĪdu-l-Aḍḥá*

A translation of two works by

ʿAllāmah Moḥammad b. ʿAbd al-Wahhāb al-Waṣṣābī

{رَحِمَهُ اللهُ}

Dār as-Sa'ādah
دار السعادة

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Introduction

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء

والمرسلين، سيدنا ونبينا محمد وعلى آله وصحبه أجمعين. وبعد

All praise is for Allāh, Lord of the worlds, and may blessings and peace be upon the noblest of the Prophets and Messengers, our master and our Prophet Moḥammad, and upon his family and all his Companions.

To proceed:

Below is translation of the work *Munkarāt wa-Mukhālafātu-l-ʿĪdayn* [*Reprehensible Acts and Violations Pertaining to the ʿĪdayn*], authored by ʿAllāmah Moḥammad Ibn ʿAbd al-Wahhāb al-Waṣṣābī {رَحِمَهُ اللهُ}. He listed 122 items. Some of them are disputed, like women driving cars. Nonetheless, this first part of the publication is profoundly beneficial.

TN means **Translator's Note**: an explanatory note added by us to clarify a term, context, ruling, cultural reference, or linguistic nuance that is not explicit in the translated wording itself.

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1. Shaving the beards, trimming them short, or allowing the moustaches to grow long.
2. Smoking tobacco, *Tumbāk* [a strong traditional form of waterpipe tobacco], and *Jurāk* [a waterpipe tobacco mixture or paste].

3. Chewing *Qāt*, *Tambal* [a chew prepared from betel leaf and related ingredients], and *Qūruh* [a chewed stimulant fruit or seed].
4. *Isbāl* [letting one's garment hang below the ankles] by some men.
5. *Tabarruj* [Lavish display of adornment by women] and *Sufūr* [unveiling and public exposure by women].
6. *Ikhtilāṭ* [unlawful free-mixing].
7. Shaking hands with non-*Maḥram* women.
8. Listening to prohibited songs.
9. Producing images of beings possessing souls [*Taṣwīr Dhawāti-l-Arwāḥ*].
10. Extravagance [*Isrāf*] and wasteful spending [*Tabdhīr*].
11. Disturbing fireworks.
12. Firing bullets.
13. Negligence concerning the obligatory prayers [*aṣ-Ṣalawātu-l-Mafrūḍah*].
14. Negligence concerning congregational prayer [*Ṣalātu-l-Jamāʿah*].
15. *Qazaʿ*, namely shaving part of the head and leaving another part.
16. Wearing the necktie [*al-Kariftah*].
17. Wearing tight trousers [*al-Banāṭīl*].
18. Women wearing short garments.
19. Women wearing transparent garments.

20. Women wearing tight garments.

21. Watching indecent films and serials.

22. Wasting time at beaches, gardens, and recreational parks.

23. Wasting time in streets and marketplaces.

24. Harassing non-Maḥram women [*al-Muʿākasāt*], namely accosting a non-*Maḥram* woman with improper speech or conduct in roads, marketplaces, by telephone, or through other means.

25. Believing that everything is lawful during *ʿĪd*.

26. Seclusion [*Khalwah*] with a non-Maḥram woman.

27. A non-*Maḥram* woman riding in a car alone with the driver.

28. Dyeing grey hair black.

29. Some men wearing gold rings.

30. Some men imitating the *Kuffār* [disbelievers] or women.

31. Some women imitating disbelieving women or men.

32. Wearing clothing bearing prohibited images.

33. Wearing clothing bearing crosses.

34. Wearing clothing bearing some flags of disbelieving states.

35. Wearing clothing bearing *Dushūsh* [meaning satellite-dish symbols or imagery.]

36. Wearing clothing bearing wicked writing in a foreign language.

37. Wearing hats, namely *al-Barnīṭah*.

38. Women dancing in front of non-*Maḥram* men.

39. Preventing women from going out to the public prayer-place [*Muṣallá-l-ʿĪd*].

40. Lotteries [*al-Yanāṣīb*].

41. Abandoning the *ʿĪd* prayer in the *Muṣallá* and sufficing with mosques without need.

42. Wearing wigs.

43. Wearing high heels.

44. Men and women wasting time with mobile phones.

45. Wasting time in clubs by playing *al-Jīm*, *aṭ-Ṭāwilah* [backgammon], and similar games.

46. Wasting time in internet cafés.

47. Wasting time in shisha cafés.

48. Boasting and ostentatious display.

49. Openly committing sins, such as smoking tobacco, chewing *Qāt*, shaving the beard, listening to songs, wearing trousers, wearing the necktie, and other such matters.

50. Negligence concerning the *ʿĪd* prayer [*Ṣalātu-l-ʿĪd*].

51. Some women swimming in front of non-*Maḥram* men.

52. Reckless drifting with cars and motorcycles [*at-Tafḥīṭ*].

53. Buying toys shaped like dogs, pigs, monkeys, dolls, bears, and similar things.

54.The presence of music in children's toys.

55.Raising prices because of *ʿĪd*.

56.Applying fragrances that contain alcohol.

57.Lighting fires on mountaintops and rooftops.

58.Travelling to the lands of the *Kuffār* in order to spend the *ʿĪd* holiday there.

59.Gambling [*Qimār*].

60.Treating the night of *ʿĪd* as a special night of observance.

61.Women going out while perfumed.

62.Collective *Takbīr* [*at-Takbīru-l-Jamāʿī*].

63.Entering cinemas.

64.Going out to the *ʿĪd* prayer while carrying weapons.

65.Singling out grave visitation during the *ʿĪd*. See the speech of al-Albānī regarding the *Bidʿah* [religious innovation] of singling out visitation of the dead during the days of *ʿĪd*, as found in *Silsilatu-l-Hudá wa-n-Nūr*, tape no. 530.

66.Haircuts that oppose the *Sharīʿah*.

67.Playing dominoes [*aḍ-Ḍūminah*].

68.Playing chess [*ash-Shaṭranj*].

69.Playing carrom [*al-Kīram*], a popular South Asian board game.

70.Playing *al-Bārṣah*, meaning cards, also called *al-Waraqah* or *al-Baṭṭah*.

71. Entering theatres.

72. Entering bars, meaning places of alcohol.

73. Entering brothels, meaning places of *Ziná* [fornication and unlawful sexual intercourse].

74. Men going to hairdressers or beauty salons.

75. Women going to hairdressers or beauty salons.

76. Buying toy pistols for children, which may injure the eye.

77. Kissing the cheeks of anyone other than children and wives.

78. Some people swimming in short clothing.

79. Covering walls with curtains.

80. Wearing the garment of notoriety [*Libāsu-sh-Shuhrah*].

81. Abandoning enjoining what is right and forbidding what is wrong [*al-Amr bi-l-Maʿrūf wa-n-Nahy ʿani-l-Munkar*], as though no wrong is being committed and no good is being abandoned.

82. The woman who removes facial hair and the woman who has it removed are included in the curse of Allāh.

83. The woman who tattoos and the woman who has herself tattooed are included in the curse of Allāh.

84. The woman who files or separates the teeth for beauty and the woman who has that done are included in the curse of Allāh.

85. Performing restricted *Takbīr* [*at-Takbīru-l-Muqayyad*] on *ʿĪdu-l-Fiṭr*. (**TN**: This refers to the *Takbīr* recited after every prayer during the days of the *ʿĪdu-l-Aḍḥá*.)

86. Going to dance halls.

87. A woman travelling without a *Maḥram*.

88. Staying awake until close to *Fajr*.

89. Standing in prayer on the night of *ʿĪdu-l-Fiṭr* in congregation.

90. Some people believing that *ʿĪdu-l-Fiṭr* lasts more than one day.

91. Women going out without the permission of their guardians.

92. Children knocking on people's doors and asking for *ʿĪdīyah* [a traditional gift, usually in the form of money].

93. Some fathers allowing their sons and daughters to go wherever they wish.

94. Negligence in giving *Zakātu-l-Fiṭr* during ʿĪdu-l-Fiṭr.

95. The negligence of those who are able regarding the *Uḍḥiyah* during *ʿĪdu-l-Aḍḥá*.

96. A girl of nine or ten going out in revealing clothing.

97. Bringing satellite dishes, televisions, and videos into the home under the pretext that "it is *ʿĪd*."

98. Wearing *Janābī* [traditional daggers] embroidered with gold.

99. Slaughtering the *Uḍḥiyah* before the *ʿĪd* prayer.

100. Shaving the hair or cutting the nails, for the one who intends to offer an *Uḍḥiyah*, before he slaughters his *Uḍḥiyah*.

101. Wearing a pure red garment.

102. Using white and black *Shammah* [snuff: a powdered tobacco preparation.]

103. Showing no concern for listening to the two *ʿĪd* sermons.

104. Giving the butcher the skin of the *Uḍḥiyah* as part of his wages.

105. Selling the skin of the *Uḍḥiyah*. It is reported from Abū Hurayrah {رَضِيَ اللهُ عَنْهُ} that the Messenger of Allāh ﷺ said:

{مَنْ بَاعَ جِلْدَ أُضْحِيَتِهِ فَلَا أُضْحِيَةَ لَهُ}

"*Whoever sells the skin of his Uḍḥiyah, then he has no Uḍḥiyah.*"

Ṣaḥīḥ at-Targhīb, no. 1088.

106. Failing to observe the legally prescribed age requirements for sacrificial animals.

107. Paying the monetary value of *Zakātu-l-Fiṭr* instead of giving it in its prescribed form.

108. Paying the monetary value of the *Uḍḥiyah* instead of offering the sacrifice itself.

109. Going out with *Ḥizbīyīn* [partisans] on recreational trips.

110. Fasting the thirteenth day of *Dhū-l-Ḥijjah* on the assumption that it is one of *Ayyāmu-l-Bīḍ* [the "White Days" of every Islamic lunar month: 13th, 14th and 15th].

111. Burning old car tires under the pretext of announcing *ʿĪd*, thereby polluting the air and harming the Muslims.

112. Beating drums.

113. Some men adorning their feet and hands with henna.

114. Slaughtering the *Uḍḥiyah* after the end of *Ayyāmu-t-Tashrīq* [the three days after *ʿĪdu-l-Aḍḥá*].

115. Young girls riding horses on the beach.

116. Abandoning unrestricted *Takbīr* [*at-Takbīru-l-Muṭlaq*] during the first ten days of *Dhū-l-Ḥijjah* and during *Ayyāmu-t-Tashrīq*.

117. Abandoning restricted *Takbīr* [*at-Takbīru-l-Muqayyad*] from Fajr on *Yawm ʿArafah* until the end of *Ayyāmu-t-Tashrīq*.

118. Some girls riding motorcycles.

119. Some women driving cars.

120. Making noise and engaging in disruptive speech during the two *ʿĪd* sermons.

121. Dyeing cows and sheep prepared for *Uḍḥiyah* with henna.

122. Women raising their voices in *Takbīr* until men can hear them.

Introduction

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء

والمرسلين، سيدنا ونبينا محمد وعلى آله وصحبه أجمعين. وبعد

All praise is for Allāh, Lord of the worlds, and may blessings and peace be upon the noblest of the Prophets and Messengers, our master and our Prophet Moḥammad, and upon his family and all his Companions.

To proceed:

Below is translation of the work *Aḥkām wa-Ādāb wa-Sunan al-ʿĪdayn* [*Rulings, Etiquettes, and Sunan of al-ʿĪdayn —al-Fiṭr and al- Aḍḥá—*], authored by ʿAllāmah Moḥammad Ibn ʿAbd al-Wahhāb al-Waṣṣābī {رَحِمَهُ اللهُ}.

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1. The unrestricted *Takbīr* [*at-Takbīru-l-Muṭlaq*] for *ʿĪd al-Fiṭr* begins at sunset on the final day of *Ramaḍān* and ends when *Ṣalātu-l-ʿĪd* [the *ʿĪd* prayer] is completed.

As for *ʿĪd al-Aḍḥá*, it begins from the start of *al-ʿAshr* [the first ten days of *Dhū-l-Ḥijjah*] and ends at sunset on the thirteenth day.

2. The restricted *Takbīr [at-Takbīru-l-Muqayyad*] is specific to *ʿĪd al-Aḍḥá*. It begins at *Fajr* on the day of ʿArafah and ends after *Ṣalātu-l-ʿAṣr* on the last of Ayyāmu-t-Tashrīq [the three days after *ʿĪdu-l-Aḍḥá*]. For the *Ḥājj* [pilgrim], it begins at *Ẓuhr* on *Yawm an-Naḥr* [the Day of Sacrifice] and ends after *Ṣalātu-l-ʿAṣr* on the last of *Ayyāmu-t-Tashrīq*.

The difference between the **unrestricted** *Takbīr* and the **restricted** *Takbīr* is this: the restricted *Takbīr* is said after the five daily prayers, whereas the unrestricted *Takbīr* is said outside the times attached to those five prayers.

3. It is not legislated to make the *Takbīr* collectively, whether in the unrestricted *Takbīr* or the restricted *Takbīr*.

4. It is legislated for men to raise their voices with the unrestricted and restricted *Takbīr*.

As for women, they raise their voices only to the extent that they can hear themselves.

5. *Zakātu-l-Fiṭr* [the obligatory charity at the end of *Ramaḍān*] is obligatory upon every Muslim. It is one *Ṣāʿ* from what people commonly use as staple food. {**TN**: *Ṣāʿ equals* ***four Amdād****, and one* ***Mudd*** *is approximately what fills the two cupped hands of an average man. Because it is originally a* ***measure of volume****, not weight, its weight changes according to the food measured, such as dates, barley, wheat, rice, raisins and the like.*}

The time when it becomes obligatory begins from sunset on the last day of *Ramaḍān* and ends when the people go out to *Ṣalātu-l-ʿĪd*.

It is permissible to give it one or two days before *ʿĪd*.

As for giving it after *Ṣalātu-l-ʿĪd*, it is regarded as *Qaḍāʾ* [a delayed fulfilment].

6. Giving *Zakātu-l-Fiṭr* before the twenty-eighth day does not suffice, just as slaughtering the *Uḍḥiyah* [sacrificial animal] before *Ṣalātu-l-ʿĪd* does not suffice.
7. One should wear beautiful clothing. Al-Bukhārī {رَحِمَهُ ٱللَّهُ} placed a chapter heading in *Kitābu-l-ʿĪdayn* [the Book concerning the two *ʿĪd* festivals]: "Chapter: Beautification for *ʿĪd*."
8. It is recommended to designate a particular *Muṣallá* [open prayer-ground] for *ʿĪd*.
9. If one wears new clothing, he should supplicate with the *Duʿāʾ* [supplication] for wearing new clothing.
10. There is no ritual slaughter [*Nusuk*] for *ʿĪd al-Fiṭr*.
11. On *ʿĪd al-Fiṭr*, one should eat an odd number of dates before going to the *Muṣallá*. {**TN:** *Muṣallá* is designated place of prayer. In the context of the two days of festival, *Muṣallá-l-ʿĪd* refers to the open prayer-ground where the *ʿĪd* prayer is performed, usually outside the regular mosque, unless there is a need to pray in the mosque.}
12. One should go to the *Muṣallá* by one route and return by another.
13. It is legislated for men to raise their voices with *Takbīr* on their way to the *Muṣallá*. See *Ṣaḥīḥ al-Jāmiʿ* (4934).

14. It is recommended for the one who missed *Ṣalātu-l-ʿĪd* to make it up, as stated in *ash-Sharḥu-l-Mumtiʿ* (2/383).

15. The *Sunnah* regarding *Ṣalātu-l-ʿĪd* is that it be performed in the *Muṣallá*, except when there is an excuse. Whoever performs it in the *Masjid*, it is valid for him, yet he has opposed the *Sunnah*. Having more than one *Muṣallá* is according to need.

16. The *Sunnah* is to perform the prayer before the *Khuṭbah* [sermon].

17. In the first *Rakʿah*, one says seven *Takbīrāt*, including *Takbīratu-l-Iḥrām* [the opening *Takbīr*], before recitation. In the second *Rakʿah*, one says five *Takbīrāt*, excluding *Takbīratu-l-Iḥrām*. See *Zādu-l-Maʿād* (1/357).

As for the *Dhikr* [remembrance] between the *Takbīrāt*, this is from the practice of some of *as-Salaf* [the pious predecessors]. Whoever does it has no blame, and whoever leaves it has no blame.

18. The recitation in *Ṣalātu-l-ʿĪdayn* [the prayer of the two *ʿĪd*] is to be audible; loud and clear.

19. It is *Sunnah* to recite, after *Sūrah al-Fātiḥah*, *Sūrah al-Aʿlá* in the first *Rakʿah* and *Sūrah al-Ghāshiyah* in the second.

At times, he may recite, after *Sūrah al-Fātiḥah*, *Sūrah Qāf* in the first *Rakʿah* and *Sūrah al-Qamar* in the second.

20. It is legislated for the *Khaṭīb* [sermon-giver] to deliver *Khuṭbatayn* [two sermons] after the prayer, separating between them by sitting.

Ibn Qudāmah transmitted agreement upon this in *al-Mughnī* (3/276), as did Ibn Ḥazm in *al-Muḥallá* (5/82).

Ibn Qudāmah {رَحِمَهُ ٱللَّهُ} said: "*We do not know of any disagreement among the Muslims concerning the fact that the Khuṭbah of al-ʿĪdayn is after the prayer, and that it consists of Khuṭbatayn [two sermons], like the two sermons of Jumuʿah.*" See *al-Mughnī* (3/276-277).

Ibn Ḥazm {رَحِمَهُ ٱللَّهُ} said in *al-Muḥallá* (5/82), issue no. 543: "When the *Imām* stands, he addresses the people with *Khuṭbatayn* [two sermons], sitting once between them. There is no disagreement concerning all of this."

21. It is recommended for men and women to listen to the *Khuṭbatayn* [two sermons].

22. The slaughtering of the *Uḍāḥī* [sacrificial animals] on *ʿĪd al-Aḍḥá* begins after *Ṣalātu-l-ʿĪd* and ends at sunset on the thirteenth day.

23. It is recommended to encourage women to give *Ṣadaqah* [charity] during the *Khuṭbah al-ʿĪd.*

24. It is recommended to refrain from food and drink on *ʿĪd al-Aḍḥá* until one returns.

The *Ḥadīth* of Buraydah {رَضِيَ ٱللَّهُ عَنْهُ} states:

كَانَ رَسُولُ اللَّهِ ﷺ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ، وَلَا يَأْكُلُ يَوْمَ الْأَضْحَى حَتَّى يَرْجِعَ

"*The Messenger of Allāh ﷺ would not go out on the Day of al-Fiṭr until he had eaten, and he would not eat on the Day of al-Aḍḥá until he returned.*"

This was reported by Aḥmad, at-Tirmidhī, Ibn Mājah, Ibn Ḥibbān, ad-Dāraquṭnī, al-Ḥākim, and al-Bayhaqī. It was authenticated by Ibn al-

Qaṭṭān and al-Albānī in *Ṣaḥīḥ al-Jāmiʿ* (4845) and in *al-Mishkāh* (1440). Aḥmad adds:

فَيَأْكُلُ مِنْ أُضْحِيَّتِهِ

"*So, he would eat from his Uḍḥiyah.*"

Ash-Shawkānī {رَحِمَهُ ٱللَّهُ} said in *Naylu-l-Awṭār* (3/344), under this *Ḥadīth* in *Kitābu-l-ʿĪdayn*: "*The wisdom in delaying eating on the Day of al-Aḍḥá is that it is a day in which the Uḍḥiyah and eating from it have been legislated; thus, it was legislated that his breaking of abstention from food should be from it. Ibn Qudāmah said this. Ibn al-Munīr said: His eating* ﷺ *occurred, in each of al-ʿĪdayn, at the legislated time for giving the charity specific to that day. On al-Fiṭr, that is before going out to the Muṣallá, because that is the legislated time for giving Ṣadaqatu-l-Fiṭr. On al-Aḍḥá, it is after slaughtering the Uḍḥiyah.*"

Abū Ibrāhīm said: "*Its slaughter begins after Ṣalātu-l-ʿĪd.*"

Aṣ-Ṣanʿānī said in *Subulu-s-Salām* (1/428), under this *Ḥadīth* in the chapter on *Ṣalātu-l-ʿĪdayn*: "*The Ḥadīth is evidence for the legislation of eating on the Day of al-Fiṭr before the prayer, and delaying it on the Day of al-Aḍḥá until after the prayer. The wisdom in this is that, since it was a manifestation of Allāh's honoring His servants by legislating the Uḍāḥī for them, it was more fitting to begin by eating from them, in gratitude to Allāh {تَعَالَى} for what He bestowed upon them of this legislated devotional rite, which gathers together the good of this world and the reward of the Hereafter.*"

See also *Zādu-l-Maʿād* (1/356). Ibn Qudāmah restricted this, and Ibn ʿUthaymīn agreed with him, as in *ash-Sharḥu-l-Mumtiʿ* (2/361), stating that this *Sunnah* applies to one who has an *Uḍḥiyah*.

25. The women, young unmarried women, menstruating women, and virgins going out to the *Muṣallá* of *ʿĪd* is an emphasized *Sunnah*. The menstruating women should keep away from the place of prayer itself. The woman who has no *Jilbāb* [outer garment] should have her sister clothe her from her *Jilbāb*; meaning, she should borrow a *Jilbāb* from her sister.

26. When a woman goes out for *ʿĪd*, she must beware of applying perfume or incense, displaying any of her adornment, or wearing high heels.

27. *Ṣalātu-l-ʿĪd* has no *Adhān*, no *Iqāmah*, and no call, whether by saying, "*Ṣalātu-l-ʿĪd*, may Allāh reward you," or by saying, "*aṣ-Ṣalātu Jāmiʿah* [assemble for the prayer]." See *Ṣaḥīḥ Abī Dāwūd* (1147), and *Zādu-l-Maʿād* (1/356).

28. Congratulation on each of *al-ʿĪdayn* is recommended, due to what has come from Jubayr b. Nufayr, which al-Ḥāfiẓ graded Ḥasan in *al-Fatḥ* (2/446). It has also come from Abū Umāmah, and Imām Aḥmad graded its Isnād [chain of transmission] as good. See *Tamāmu-l-Minnah* (pp. 354-356) by al-Albānī {رَحِمَهُ ٱللَّهُ}, *al-Mulakhkhaṣu-l-Fiqhī* by al-Fawzān, and *Wuṣūlu-l-Amānī bi-Uṣūli-t-Tahānī* by as-Suyūṭī {رَحِمَهُ ٱللَّهُ}.

29. It is permissible, or recommended, for women during *ʿĪd* to sing permissible songs with decent content, to beat the *Duff* [frame drum], and to engage in some wholesome play.

30. It is permissible, or recommended, for men during *ʿĪd* to engage in wholesome games, to display happiness, and to watch their games, as in the *Ḥadīth* concerning the play of the Abyssinians:

لِتَعْلَمَ يَهُودُ أَنَّ فِي دِينِنَا فُسْحَةً

"*So that the Yahūd may know that in our religion there is spaciousness.*"

31. It is recommended to bring children out for *Ṣalātu-l-ʿĪd* when they have reached seven years of age or older, and they should be taught *Ṭahārah* [purification] and *Ṣalāh* [prayer].

32. Some of *Ahlu-l-ʿIlm* [the people of knowledge] recommended *Ghusl* [ritual bath] for *ʿĪd*, as stated in *al-Mughnī* by Ibn Qudāmah (3/256), ed. at-Turkī; *al-Istidhkār* by Ibn ʿAbd al-Barr (10/7); *ash-Sharḥu-l-Kabīr* in *Ḥanbalī Fiqh* (1/278); *Fiqhu-s-Sunnah* (1/71); *Naylu-l-Awṭār* by ash-Shawkānī (1/356); *Aḥkāmu-l-ʿĪdayn wa-ʿAshru Dhī-l-Ḥijjah* (p. 11) by Dr. ʿAbdullāh aṭ-Ṭayyār; *Naylu-l-Maʾārib* by al-Bassām (1/70-72); and *Zādu-l-Maʿād* (1/442).

Al-Bayhaqī narrated with an authentic chain that Ibn ʿUmar {رَضِيَ ٱللَّهُ عَنْهُمَا} would perform *Ghusl* on the day of *ʿĪd* before going out.

Adh-Dhahabī authenticated it in *al-Muhadhdhab* (3/258). See also the commentary of Shuʿayb upon *Zādu-l-Maʿād* (1/426).

33. It is recommended to delay *Ṣalātu ʿĪdu-l-Fiṭr* so that there is more time for giving *Zakātu-l-Fiṭr*, and to perform *Ṣalātu ʿĪdu-l-Aḍḥá* early so that there is more time for slaughtering the *Uḍāḥī*.

From Yazīd b. Khumayr ar-Raḥabī, who said: ʿAbdullāh b. Busr, the Companion of the Messenger of Allāh ﷺ, went out with the people on a day of *ʿĪd*, either *Fiṭr* or *Aḍḥá*. He disapproved of the Imām's delay and said:

إِنَّا كُنَّا قَدْ فَرَغْنَا سَاعَتَنَا هَذِهِ، وَذَٰلِكَ حِينَ التَّسْبِيحِ

"*We used to have finished by this time of ours, and that was at the time of Tasbīḥ [remembrance of Allāh].*"

This was reported by Abū Dāwūd (1135), Ibn Mājah (1117), and al-Bukhārī cited it *Muʿallaqan* [without a complete chain from him], using a definitive wording. Its *Isnād* is authentic. Al-Ḥākim authenticated it, and adh-Dhahabī agreed with him in his *Talkhīṣ*. An-Nawawī said in *al-Khulāṣah*: "Its *Isnād* is authentic according to the condition of Muslim."

See *Naṣbu-r-Rāyah* (2/211), *Irwāʾu-l-Ghalīl* (3/101), and the commentary on *Jāmiʿu-l-Uṣūl* by ʿAbd al-Qādir al-Arnāʾūṭ (6/129).

34. The *Khaṭīb* should conduct *ʿĪd al-Aḍḥá* early and delay *ʿĪd al-Fiṭr*.

35. One should go to the *Muṣallá* walking, as stated in *Zādu-l-Maʿād* (1/356) by Ibn al-Qayyim and *ash-Sharḥu-l-Mumtiʿ* (2/362).

36. The *Imām* should pray facing an *ʿAnazah* [short spear used as a *Sutrah*] when the *Muṣallá* is in an open area. See *Zādu-l-Maʿād* (1/356). Al-Bukhārī {رَحِمَهُ ٱللَّهُ} placed a chapter heading in *Kitābu-l-ʿĪdayn* of his *Ṣaḥīḥ*: "Chapter: Carrying the *ʿAnazah* or *Ḥarbah* in front of the Imām on the day of *ʿĪd*." See also *al-Irwāʾ* (504) and *Ṣaḥīḥ Abī Dāwūd* (688).

37. The *Maʾmūm* [congregant following the *Imām*] should make Takbīr on the way to Ṣalātu-l-ʿĪd after Ṣalātu-l-Fajr, as stated in *Zādu-l-Maʿād* (1/356) and *ash-Sharḥu-l-Mumtiʿ* (2/362-363).

38. The Imām should delay his arrival until the time of the prayer, as stated in *Zādu-l-Maʿād* (1/356) and *ash-Sharḥu-l-Mumtiʿ* (2/363).

39. When one reaches the *Muṣallá*, he should not pray anything before *Ṣalātu-l-ʿĪd* or after it, as occurs in the two *Ṣaḥīḥ* collections from Ibn ʿAbbās {رَضِيَ ٱللَّهُ عَنْهُمَا}:

أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْعِيدِ رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا

"*The Prophet ﷺ prayed Rakʿatayn [two prayer units] on the day of ʿĪd; he did not pray before them nor after them.*"

See *Zādu-l-Maʿād* (1/356) and *ash-Sharḥu-l-Mumtiʿ* (2/381).

40. One should raise his hands with every *Takbīrah*, due to the action of Ibn ʿUmar {رَضِيَ ٱللَّهُ عَنْهُمَا}, as stated in *Zādu-l-Maʿād* (1/347) and *al-Mulakhkhaṣu-l-Fiqhī* by al-Fawzān (1/272).

41. The *Imām* should begin his *Khuṭbah* with praise of Allāh [*al-Ḥamd*]. Ibn al-Qayyim {رَحِمَهُ ٱللَّهُ} said: "*It is not preserved from him ﷺ in a single Ḥadīth that he would open the Khuṭbatā-l-ʿĪdayn [two sermons of al-ʿĪdayn] with Takbīr.*" See *Zādu-l-Maʿād* (1/360).

42. He should deliver the *Khuṭbah* while standing on the ground, without a *Minbar* [pulpit].

43. The *Khaṭīb* should preserve *Khuṭbatayn* [two sermons] in every *ʿĪd*, acting upon what the Muslims have agreed upon.

44. If one comes before the people stand for *Ṣalātu-l-ʿĪd*, he should sit without praying *Rakʿatayn* [two prayer units], unless *Ṣalātu-l-ʿĪd* is being performed in the *Masjid*; in that case, he prays *Rakʿatayn* [two prayer units] for *Taḥīyatu-l-Masjid* ["greeting" the mosque].

45. It is not permissible to fast the day of *ʿĪd*. Nor is it permissible to fast *Ayyāmu-t-Tashrīq*, except for one who could not find *al-Hady* [the sacrificial animal of *Ḥajj*].

From Nubayshah al-Hudhalī {رَضِيَ ٱللَّهُ عَنْهُ}, who said: The Messenger of Allāh ﷺ said:

أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرٍ لِلَّهِ

"*The Days of Tashrīq are days of eating, drinking, and remembrance of Allāh.*"

46. It is recommended to single out the women with a portion of admonition during the *Khuṭbatayn* [two sermons].

47. If *ʿĪd* and *Jumuʿah* coincide, then the *Imām* must establish both. As for other than the *Imām*, there is detail concerning the matter.

48. It is recommended to make *Takbīr* using the wording transmitted from ʿUmar and Ibn Masʿūd {رَضِيَ ٱللَّهُ عَنْهُمَا}, as narrated by Ibn Abī Shaybah, with the *Takbīr* doubled [*Tashfīʿu-t-Takbīr*] or tripled [*Tathlīthu-t-Takbīr*]. It has also come from Salmān al-Fārisī with ʿAbd ar-Razzāq aṣ-Ṣanʿānī through an authentic chain. See *Tamāmu-l-Minnah* (p. 356) and *al-Irwāʾ* (3/125-126).

49. It is recommended for the people to remain in their rows after the prayer, due to the *Ḥadīth* of Abū Saʿīd {رَضِيَ ٱللَّهُ عَنْهُ}, who said:

كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى، فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةُ، ثُمَّ يَنْصَرِفُ، فَيَقُومُ مُقَابِلَ النَّاسِ، وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ، فَيَعِظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ

"*The Messenger of Allāh ﷺ would go out on the Day of al-Fiṭr and al-Aḍḥá to the Muṣallá. The first thing he would begin with was the prayer. Then he would turn away and stand facing the people while the people were sitting in their rows. He would admonish them, counsel them, and command them.*"

50. Shaykh al-Fawzān mentioned in *al-Mulakhkhaṣu-l-Fiqhī*, in the chapter on *al-ʿĪdayn* (1/208), that there is no harm in shaking hands on *ʿĪd*.

51. One should increase in the remembrance of Allāh [*Dhikru-l-Lāh*].

52. *ʿĪd al-Fiṭr* is one day. *ʿĪd al-Aḍḥá* is four days: *Yawm an-Naḥr* and the three *Ayyāmu-t-Tashrīq*.

53. Weapons should not be carried on *ʿĪd*.

54. The *Khuṭbah* should be brief, due to his ﷺ saying:

إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهِ مَئِنَّةٌ مِنْ فِقْهِهِ

"*Indeed, the length of a man's prayer and the brevity of his Khuṭbah are an indication of his understanding.*"

Reported by Muslim (869) from ʿAmmār b. Yāsir {رَضِيَ ٱللَّهُ عَنْهُ}.

55. It is recommended to remain in the *Muṣallá* until the *Khaṭīb* finishes *Khuṭbatay-l-ʿĪd* [the two sermons of *ʿĪd*].

56. One should pray *Rakʿatayn* [two prayer units] at home after returning from *Ṣalātu-l-ʿĪd*. See *Ṣaḥīḥ al-Jāmiʿ* (4859).

57. It is not from the *Sunnah* to pray *Rakʿatayn* [two prayer units] after *ʿĪd* in the *Muṣallá*. Al-Albānī authenticated this in *al-Irwāʾ* (631) and *Ṣaḥīḥ Abī Dāwūd* (1051), and said: "*Al-Bukhārī and Muslim reported it.*"

58. One should show *Iḥsān* [kindness and excellence] to the poor and needy and inspect their condition. On *ʿĪd al-Fiṭr*, this is through *Ṣadaqatu-l-Fiṭr* and other forms of charity, as in the Prophet ﷺ urging the women to give charity. On *ʿĪd al-Aḍḥá*, this is through the meat of the *Uḍāḥī* and gifts, as Allāh said:

﴿فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

"*So, eat thereof, and feed the contented poor person and the needy petitioner. Thus, have We subjected them to you, that you may be grateful.*" [***Sūrah al-Ḥajj*** 22:36]

59. It is permissible to speak during *Khuṭbatay-l-ʿĪd* [the two sermons of *ʿĪd*] when there is a need, unlike *Jumuʿah*.

60. If a man arrives while the *Khaṭīb* is delivering the *Khuṭbah* of *ʿĪd*, it is recommended for him to sit and listen. When the *Khaṭīb* finishes his *Khuṭbah*, he stands and prays *Rakʿatayn* [two prayer units] of *ʿĪd*.

61. Shaykh Ibn ʿUthaymīn {رَحِمَهُ ٱللَّهُ} was asked about the ruling on embracing one another during *al-ʿĪdayn*. He answered that there is

no harm in it, as found in *al-Kanzu-th-Thamīn fī Suʾālāt Ibn Sunayd li-Ibn ʿUthaymīn* (p. 49), question no. 202.

62. Shaykh al-Islām Ibn Taymīyah {رَحِمَهُ ٱللَّهُ} said, as in *Majmūʿu-l-Fatāwá* (25/290): "*Gathering people for food during al-ʿĪdayn and Ayyāmu-t-Tashrīq is Sunnah, and it is from the outward symbols of Islam [Shaʿāʾiru-l-Islām] which the Messenger of Allāh ﷺ instituted for the Muslims.*"